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Germany wants more battleships and so does France, and does this, too, mean peace? And is our country leading in the way by which God shall be exalted in the earth? What do we read hereabout in Holy Writ? "He maketh wars to cease unto the end of the earth; he breaketh the bow and cutteth the spear in sunder; he burneth the chariot in the fire. Be still and know that I am God: I will be exalted among the heathen, I will be exalted in the earth."

WEST CHESTER, PA.

The Duty of Churches Towards the Peace Movement.

REV. R. F. JOHONNOT,

Pastor of Unity Church, Oak Park, Illinois.

A world-wide movement is in progress to abolish war, at least so far as civilized nations are concerned, among themselves. Despite all the scoffs of Philistinism as to its impracticable character, the movement has made rapid and steady progress. This movement should appeal strongly to the Christian church. The chief mission of Christ was to do away with hatred and warfare among men, and to bring in the reign of peace on earth and goodwill among men of all nations. Whatever differences may exist among churches regarding the need to save men from some future hell, all can agree upon the need of saving men from the hell of warfare during this present life.

A great moral duty lies upon all churches to aid and foster in every way the movement for universal peace. One might naturally expect the church to have begun this work, and to have been first and foremost in its prosecution. Undoubtedly its preaching has done much to make the movement possible, but the church has contented itself too much with what general influence it might exert in the direction of many humane movements, and has not worked for them in any direct or organized way. Such was the case with regard to the freedom of the negro slaves in this country. Without doubt the church has suffered for its lack of aggressive advocacy of humanitarian reforms. It has lost thus the confidence and support of many of the noblest souls. It has often allowed the work it should have done to pass to other hands. This is one reason why the church has fallen so low in the minds of many, and has lost the prestige and influence it should have.

The peace movement is being fostered and sustained by organizations outside of the church. In general, the church is only lukewarm in what support it gives. But it should be active and aggressive along this line of work, because in no other way can it do more good or better carry out and put into practical operation the gospel of Christ.

No man can doubt the evil and horror of war. Its evil lies not only in the death and suffering it brings to combatants and their friends, in the economic loss and poverty it entails, but in the moral corruption and degradation it brings in its trail, and in the spirit of cruelty and long-continued hatred it begets. In this moral evil lies the chief reason why the church should oppose war.

Some evils seem necessary; at least we have not found

the way to do away with them. But we have an easy, logical and practical method for making wars to cease. There is no dispute which can arise between nations which may not better be settled by arbitration than by war. The only justification that can be urged for war is its necessity to maintain order, to do justice or to increase freedom and to give play to truth and right. But one can never be sure that a war begun for even the most righteous purposes or under the severest provocations will result in the triumph of truth and right. On the contrary, it may result in the triumph of tyranny and set back the cause of progress. It can guarantee only the supremacy of might.

In the light of modern experience, the practicability of international arbitration and its more certain guaranty of justice and right, war has no longer any justification. If the church does not by active work, by direct preaching, by financial aid, help on with all its power the movement to abolish war, now that it is shown practicable, it will be derelict to its imperative duty as an exponent of the gospel of Jesus Christ.

Private and Public Warfare.

BY A. B. FARQUHAR.

Much of the seductive glamour which surrounds military achievements, military display and military ideals for many eyes, comes from a failure either to understand the close similarity between the national wars of to-day and the private wars of the Dark Ages, or to picture to oneself the way life was actually lived in the days when the feuds of petty noblemen figured so largely on the historic canvas.

In the first place, it is impossible to bring forward any reason for arming one nation against another, aggressively or even defensively, that will not serve as a reason, quite as cogent and quite as urgent, for arming one citizen against his neighbor. "In time of peace prepare for war," we are told; but that applies equally to near and to remote possible enemies—or perhaps more to those nearer us, for they can strike more quickly. If every foreign country is a possible enemy, it is quite as rational to look the same way upon every fellow-citizen. If forts and cannon and war vessels are needed in dealing with the foreigner, something proportionally effective must be used for the neighboring rival. The necessity for being on our guard against the one and against the other is of the same kind.

In the second place, how many of us have ever undertaken to bring fully before our minds the condition of our ancestors in the "good old times" of knight-errantry and predatory barons and mediæval castles and chain-armor? In the happier days in which our lot is cast those institutions have vanished, or remain only as far-scattered curiosities. To none of us are they altogether unknown; to many, doubtless, they have a picturesque interest that makes them rather attractive than disgusting or horrible; but to very few indeed does the idea of them call up a vivid picture of the age when they were the prominent features of daily life. If I try to suppose myself within such surroundings, looking on every neighbor as a powerful foe, only restrained by the utmost efforts I can make from surprising me any night, burning my home and laying waste my possessions, perhaps slaying